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A

LETTER

Written to

Dr. BURNET,

Giving an Account of

Cardinal *POOL*'s Secret Powers:

From which it appears,

That it was never intended to confirm the Alienation that was made of the Abbey-Lands.

To Which are Added,

Two BREVES that Card. *POOL* brought over, and some other of his Letters, that were never before printed.

LONDON,
Printed for *Richard Baldwin*, in the *Old-Baily*-Corner on *Ludgate-Hill*. 1685.

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A LETTER TO Dr. BURNET.

Giving an Account of Cardinal *Pool's* Secret Powers.

SIR,

I Have fallen on a Regiſter of Cardinal *Pool's* Letters, which carries in it all the Characters of Sincerity poſſible. The Hand and the Abbreviatures ſhew that it was written at that time. It contains not only the two Breves that I ſend along with this, but two other Breves, beſides ſeveral Letters that paſt between Card. *Pool*

and the Bishop of *Arras*, that was afterwards the famous Cardinal *Granvell*; and others that past between *Pool*, and the Cardinal *de Monte*, and Cardinal *Morone*, and *Soto* the Emperor's Confessor. There are also in it some of *Pool*'s Letters to the Pope, and to *Philip* then King of *England*; and of these I have sent you two, the one is to the Pope, and the other is to *Philip*: But with these I shall give you a large account of some Reflections that I have made on these Papers, since I hear that you desire I would suggest to you all that occurs to me upon this occasion.

You have given the World a very particular Account, in your *History of the Reformation*, of the Difficulties that were made concerning the *Church-Lands*, in the beginning of Queen *Mary*'s Reign; and of the Act of Parliament that past in her Reign, confirming the Alienation of them, that was made by King *Henry* the Eighth; and of the Ratification of it made by Cardinal *Pool*, who was the Pope's Legate, and was believed to have full Powers for all he did.

You have observed, there were two Clauses in that very Act of Parliament, that shew there was then a Design form'd to recover all the Abbey-Lands: The one is, a Charge given by *Pool*, to all People that had the Goods of the Church in their

their hands, to conſider the Judgments of God that fell on *Belſhazzar*, for profaning the holy Veſſels, even tho they had not been taken away by himſelf, but by his Father: Which ſet the matter heavy upon the Conſciences of thoſe that enjoyed theſe Lands. The other was, the Repeal of the Statute of *Mortmain* for twenty Years; for ſince that Statute was a Reſtraint upon the profuſe Endowments of Churches, the ſuſpending it for ſo long a time, gave the Monks Scope and Elbow-room; and it is not unlike, that within the time limited of twenty Years, the greateſt part of the Work would have been done: for Superſtition works violently, eſpecially upon dying Men, when they can hold their Lands no longer themſelves; And ſo it is moſt likely, that if a Prieſt came to tell them frightful Stories of Purgatory, and did aggravate the Heinouſneſs of Sacrilege, they would eaſily be wrought upon to take care of themſelves in the next World, and leave their Children to their Shifts in this.

But I go now to give you ſome account of the Papers that accompany this Letter.

The firſt is the Breve that contains the Powers that were given to Cardinal *Pool*, beſides thoſe general Powers or Bulls that were given him as Legate. This bears date the 8*th* of *March*, 1554, and

and ſo probably it was an Enlargement of the Powers that were, as it is likely, granted him at his firſt diſpatch from *Rome*, and therefore theſe carry in them, very probably, more Grace and Favour than was intended or allowed of at firſt: For *Pool* had left *Rome* the *November* before this, and no doubt he carried ſome Powers with him; but upon the Remonſtrances that were made by the Emperor, as well as from *England*, it ſeems thoſe were procured that I now ſend you.

The moſt uneaſy part of this whole Matter, was that which related to the Church-Lands; for it is delivered in the Canon-Law, *That the Pope cannot alienate Lands belonging to the Church, in any manner, or for any neceſſity whatſoever.* And by that ſame Canon which was decreed by Pope *Symmachus*, and a Roman Synod, about the Year 500; *The Giver and Seller of Church-Lands, as well as the Poſſeſſor, is to be degraded and anathematized; and any Church-Man whatſoever may oppoſe ſuch Alienations, and theſe notwithſtanding may recover the Lands ſo alienated.*

Cauſ. 12. q. 2. cap. 20. *Non liceat Papa prædium Eccleſiæ alienare aliquo modo, pro aliqua neceſſitate, nec in uſum fructum rura dare, niſi tantummodo domus quæ in quibuſlibet urbibus, non modica impenſa ſuſtentantur: qua lege omnes cuſtodes aſtringuntur, ut donator, accenſator, venditor, honorem perdat; & qui ſubſcripſerit anathema ſit, cum eo qui dedit, vel recepit, niſi reſtituatur. Liceat etiam quibuſlibet eccleſiaſticis perſonis contradicere, & cum fructibus alienata repoſcere, quod non modo in Apoſtolica ſervandum eſt Eccleſia, verum etiam univerſis Eccleſiis per provincias quidem dicitur convenire.*

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The Pope according to this Decree could not confirm the Alienations that had been made by King *Henry*; and if he did confirm them, the Act muſt be null in Law, and could be no prejudice to the preſent Incumbent, or his Succeſſor, to claim his Right. Therefore purſuant to this, the Powers given to *Pool*, authorize him only to indemnify and diſcharge the Poſſeſſors of the Church-Lands, for the Goods that they had embezelled, and for the Rents that they had received; for it runs in theſe Words, (which I have mark'd in the *Breve* it ſelf, that you may readily turn to it) *And to agree and tranſact with the Poſſeſſors of the Goods of the Church, for the Rents which they have unlawfully received, and for the moveable Goods which they have conſumed; and for freeing and diſcharging them for them, they reſtoring firſt (if that ſhall ſeem expedient to you) the Lands themſelves, that are unduly detained by them.* By theſe Powers it is plain, that the Pope only forgave what was paſt, but ſtood to the Right of the Church, as to the reſtitution of the Lands themſelves: And that Clauſe (*if that ſhall ſeem to you expedient*) belongs only to the Order and Point of Time, ſo that the diſcharging what was paſt, might have been done by Cardinal *Pool*, before or after *Reſtitution*, as he pleaſed: But *Reſtitution* was ſtill to be made;

and

and he had by these Powers no Authority to confirm the Alienations that had been made by King *Henry* the 8*th* for the time to come.

But these Limitations were so distasteful, both in *England* and at the Emperor's Court, that *Pool* found it necessary to send his Secretary *Ormanet* to *Rome*, for new Instructions and fuller Powers: He addressed him to Cardinal *de Monte* for procuring them. *Ormanet* was dispatch'd from *Rome* in the end of *June*, 1554, and came to *Pool* in the end of *July*, as appears by the Date of *Pool's* Letters to the Cardinal *de Monte*, which is the 29*th* of *July*, upon the receipt of the two Breves that *Ormanet* brought him, bearing date the 26*th* and 28*th* of *June*.

The first of these is only matter of Form, empowering him to act as a Legate, either about the Emperor or the King of *France*, in as ample manner as former Legates had done. The second relates almost wholly to the Business of Abbey-Lands; in it the Pope sets forth, *That whereas he had formerly empowered him, to transact with the Possessors of Church-lands, and to discharge them for the Rents unjustly received, or the moveable Goods that were consumed by them; yet since the perfecting of the Reduction of* England *would become so much the easier, as the Pope gave the greater hopes of Gentleness and*

Favour

Favour in that matter, he therefore not being willing to let any worldly Reſpects lie in the way of ſo great a Work, as was the Recovery of ſo many Souls, and in imitation of the tender-hearted Father, that went out to meet the Prodigal Child, empowers the Cardinal, according to the Truſt and Confidence that he had in him, to tranſact and agree with ſuch of the Poſſeſſors of them, by the Pope's Authority, for whom the Queen ſhould intercede, and to diſpenſe with them for enjoying them in all time coming. But the *Salvo* that comes in the end, ſeems to take all this off; *For he reſerves all to the Pope's Confirmation and good pleaſure, in all thoſe things that were of ſuch importance, that the Holy See ought firſt to be conſulted by* Pool.

By theſe Powers, all that *Pool* could do was only proviſional, and could not bind the Pope; ſo that he might diſclaim and diſown him when he pleaſed: And the Agreements that he made afterwards with the Parliament, were of no force, till they were confirmed by the Pope. And as the Pope that ſucceeded *Julius* the Third, who granted theſe Breves, (but died before the Execution of them was brought to him for his Confirmation) would never confirm them; ſo this whole Tranſaction was a publick Cheat put on the Nation, or at leaſt on the Poſſeſſors of the Abbey-Lands; nor did it grant them either a good

Title in Law, (I mean the Canon-Law) or give any Security to their Conſciences, in enjoying that which according to the Doctrine of the Church of *Rome*, is plain *Sacrilege*.

And therefore I cannot imagine how thoſe of that Church can quiet their Conſciences in the poſſeſſion of thoſe Lands. It is plain by the progreſs of this matter, that the Court of *Rome* never intended to confirm the Abbey-Lands; for all that was done by *Pool*, was only an Artifice to ſtill Mens Fears, and to lay the Clamour, which the Apprehenſion of the return of Popery was raiſing, that ſo it might once enter with the leſs oppoſition; and then it could be eaſy to carry all leſſer Matters, when the great Point was once gained, as the Saddle goes into the Bargain for the Horſe. And indeed tho a poor Heretick may hope for Mercy, notwithſtanding his Abbey-lands, becauſe it may be ſuppoſed to be a Sin of Ignorance in him, ſo that he poſſeſſes them with a good Conſcience, and is that which the Law calls *bonæ Fidei Poſſeſſor*; yet I ſee no Remedy for ſuch as go over to the Church of *Rome*: for if there is a Sin in the World that is condemned by that Church, it is *Sacrilege*; ſo that they muſt be *malæ Fidei Poſſeſſores*, that continue in it, after the enlightning which that Church offers them.

A Man may as well be a Papiſt, and not believe Tranſubſtantiation, nor worſhip the Hoſt; as be one, and ſtill enjoy his Church-Lands. Nor can any Confeſſor, that underſtands the principles of his own Religion, give Abſolution to ſuch as are involved in that Guilt, without reſtitution: So that it is a vain thing to talk of ſecuring Men in the poſſeſſion of thoſe Lands, if *Popery* ſhould ever prevail: For tho the Court of *Rome* would, to facilitate our Reconciliation, offer ſome deceitful Confirmation, as was done by Cardinal *Pool*; yet no Man, after he went over to that *Church*, could ſuffer himſelf to enjoy them: Every Fit of Sickneſs, or croſs Accident, would, by the Prieſts Rhetorick, look like the beginning of the Curſe that fell on *Ananias* and *Saphira*. The terrible Imprecations that are in the Endowments of Monaſteries, would be always tinging in his Ears; and if Abſolution were denied, eſpecially in the hour of Death, what haſte would the poor Man make to get rid of that Weight which muſt ſink him into Hell: For as he muſt not hope for ſuch good Quarters as Purgatory, ſo if he happened to go thither, he would be ſo ſcurvily uſed by the poor Souls, which have been kept frying there for want of the Maſſes which would have been ſaid for them in the Abbey-Church, if

he had not with-held the Rents, that he would find so little difference between that and Hell, that even there he might be tempted to turn Protestant again, and believe that Purgatory was no better than Hell. If any will object, that at least Cardinal *Pool's* Settlement secures them till it is annulled at *Rome*: To this, as these *Papers* will offer an Answer, since his Settlement was to have no force, till it was confirmed by the Apostolick See, which was never yet done: So if our English *Papists* go into the Opinion that is now generally received and asserted in *France*, That the Pope's power is limited by the *Canons*, and subject to the *Church*; then the Confirmation given by Cardinal *Pool*, is null of it self, tho it had been granted exactly according to the Letter of his Instructions: Since there has been in several Ages of the *Church*, so vast a number of *Canons*, made against the Alienations of *Church-Lands*, that if they were all laid together, they would make a big Book: For in the Ages of Superstition, as the *Church-men* were mightily set on enriching the *Church*; so they made sure Work, and took special care that nothing should be torn from it, that was once consecrated.

But I return from this Digression, to give you some account of the other Letters that are in my Regi-

Regiſter. There is a Letter of Cardinal *Morow*'s to *Pool*, of the 13*th* of *July*, ſent alſo by *Ormanet* in which he tells him, That tho the Emperor had writ very *extravagantly* of him to the Pope, yet the Pope ſaid, he was ſure there was no juſt occaſion given for it: And whereas the Emperor preſt that *Pool* might be recalled, the Pope continued firm in his reſolution, not to conſent to ſo diſhonourable a thing. He adds, *That the Pope was not yet determined in the Buſineſs of the Church-lands, but had ſpoken very often very variouſly concerning that matter.* After this there follows another Breve of the 10*th* of *July*, by which the Pope, upon the conſideration of the Prince of *Spain*'s being married to the Queen of *England*, enlarges *Pool*'s Powers, and authorizes him, as his Legate, to treat with him: but this is meerly a point of Form.

Termini coſi eſtravagan-ti.

Cosi anco non ſi reſolveva nella materia delli beni eccleſiaſtici ſopra laquale ſua ſantità ha parlato molte volte variamente.

Pool ſent *Ormanet*, with an account of this Diſpatch that he had received from *Rome*, to the Biſhop of *Arras*, to be preſented by him to the Emperor: All the Anſwer that he could procure, as appears by *Ormanet*'s Letter, was, That the Emperor had no News from *England* ſince his Son's Marriage: but that he would ſend an Expreſs thither, to know the State of Affairs there; which he thought muſt be done firſt, before the Legate could go over. And of this the Biſhop of *Arras* writ

writ to *Pool*, three days after *Ormanet* came to him, his Letter bears date from *Bouchain*, the 3*d* of *Auguſt*, 1554.

By *Ormanet*'s Letter it appears, that theſe laſt Powers gave the Emperor full ſatisfaction, and were not at all excepted againſt; only *Granvell* made ſome difficulty in one Point, * Whether the Settlement of the Church-Lands ſhould be granted as a Grace of the Pope's, by the Cardinal's hands, immediately to the poſſeſſors? or ſhould be granted to *Philip* and *Mary*, and by their means to the poſſeſſors? For it ſeems it was thought a ſurer way to engage the Crown to maintain what was done, if the Pope were engaged for it to the Crown, with which he would not venture ſo eaſily to break, as he might perhaps do with the poſſeſſors themſelves. But *Ormanet* gave him full ſatisfaction in that matter; for the manner of ſetling it being referred wholly to the Cardinal by his powers, he promiſed that he would order it in the way that ſhould give the Nation moſt content.

* *Eſſo gindicava neceſſario, che ſi foſſe venuto piu all particolare, circa due coſe: la forma delle facultà di intorno queſti beni: che gran differenza ſarebbe ſe foſſe ſtata commeſſa la coſa all Sig. Cardinale, o alli ſereniſſimi Princip.*

The Emperor's Delays became very uneaſy to Cardinal *Pool*, upon which he wrote to *Soto*, that was the Emperor's Confeſſor, the 12*th* of *Auguſt*, and deſired to ſpeak with him. By the place from whence the Cardinal dates moſt of theſe Letters, it appears he was then in a Monaſtery called *Dili-*

gam,

gam, near *Bruſſels*. I will not determine whether it may not be a Miſtake that paſſes ſo generally, that no wonder you have gone into it, that he was ſtopt at *Dilling*, a Town upon the *Danube*, by the Emperor's Orders, which might have been founded on his being lodged in this Monaſtery; for as he dates ſome of his Letters from *Diligam*, and others from *Bruſſels*, ſo he dates one from *Diligam-Abbey*, near *Bruſſels*: but this is not of any great importance.

After ſome Letters of no great conſequence, there comes a long one writ by *Pool* to the Pope, bearing date from *Bruſſels*, *Octob.* 13. 1554. which I ſend you. In it *Pool* gives him an account of the firſt Conference that he had with the Emperor on this Subject. He told the Emperor, That tho as to Matters of Faith the Pope could ſlacken nothing, nor ſhew any manner of Indulgence; yet in the Matter of the *Church-Lands*, in which the Pope was more at liberty, he was reſolved to be gentle and indulgent: And as to all the Pains and Cenſures that the poſſeſſors had incurred, and the Rents that they enjoyed, which were points of great importance, he was reſolved to uſe all ſort of Indulgence towards them, and to forgive all: Nor had he any deſign of applying any part of theſe Goods, either to himſelf, or to the Apoſto-

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lick See, of which ſome were afraid; tho he might pretend good reaſon for it, conſidering the Loſſes that that *See* had ſuſtained by reaſon of the Schiſm; but he would give up all that to the Service of God, and the Good of the Kingdom. And ſuch regard had the Pope to the King and Queen of *England*, that he was reſolved to grant upon their Interceſſion, whatſoever ſhould be thought convenient, to ſuch Perſons as they ſhould think worth gratifying, or were capable to aſſiſt in the Deſign of ſetling the Religion. To all this the Emperor anſwered with a new delay: He was expecting to hear very ſuddenly from *England*; and it was neceſſary to have that Difficulty concerning the Church-Lands firſt cleared, which by his own Experience in *Germany* he concluded to be the chief Obſtacle: For as to the Doctrine, he did not believe they ſtuck at that; and he thought that they believed neither the one nor the other Perſuaſion, and therefore they would not be much concerned in ſuch points: Yet ſince theſe Goods were dedicated to God, it was not fit to grant every thing to thoſe that held them; and therefore tho *Pool* had told him how far his Powers extended, yet it was not fit that it ſhould be generally known. But as the Emperor was putting in new Delays, *Pool* preſt him vehemently, that the Mat-

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ters might at last be brought to a Concluſion. The Emperor told him, that great regard muſt be had to the ill Diſpoſitions of the Parties concerned, ſince the Averſion that the Engliſh Nation had to the very name of *Obedience to the Church*, or to a *Red Hat*, or a *Religious Habit*, was ſo univerſal, that his Son had been adviſed to make the Friers that came over from *Spain* with him, change their Habits; but tho he had done it, yet the danger of Tumults deſerved to be well conſidered. *Pool* replied, That if he muſt ſtay till all Impediments were removed, he muſt never go. Thoſe that were concerned in the Abby-Lands, would ſtill endeavour to obſtruct his coming, ſince by that means, they ſtill continued in Poſſeſſion of all that they had got. In concluſion, it was reſolved that *Pool* ſhould ſtay for the return of the Meſſenger, that the Emperor had ſent to *England*.

Two things appear from this Letter; one is, that Cardinal *Pool* intended only to grant a general Diſcharge to all the Poſſeſſors of the Abby-Lands, for what was paſt, but reſolved to give no Grants of them for the future, except only to ſuch as ſhould merit it, and for whom the Queen ſhould intercede, and whoſe Zeal in the matter of Religion might deſerve ſuch a Favour; and it ſeems that even the Emperor intended no more

and that he thought that this ſhould be kept a great Secret. The other is, that the Averſion of the Nation to Popery was at that time very high, ſo that Tumults were much apprehended: yet the whole Work was brought to a final Concluſion within two Months, without any Oppoſition, or the leaſt Tumult: ſo inconſiderable are popular Diſcontents, in Oppoſition to a Government well eſtabliſhed, and ſupported by ſtrong Alliances.

Pool being wearied out with theſe continued Delays, of which he ſaw no end, writ a long and high-flown, or according to the ſtile of this Age, a canting Letter to *Philip*, then King of *England*: I ſend it likewiſe to you, becauſe you may perhaps deſire to ſee every thing of *Pool's* writing, for whoſe Memory you have expreſſed a very particular eſteem: he tells the King that he had been knocking at the Gates of that Court now a Year, tho he was baniſhed his Country, becauſe he would not conſent, that ſhe who now dwelt in it ſhould be ſhut out of it; but in his Perſon it was S. *Peter's* Succeſſor, or rather S. *Peter* himſelf, that knock'd; and ſo he runs out in a long and laboured Allegory, taken from S. *Peter's* being delivered out of Priſon, in the *Herodian* Perſecution; and coming to *Mary's* Gate, where

Acts 12.

after

after his Voice was known, yet he was held long knocking; tho *Mary* was not ſure that it was he himſelf, &c. Upon all which he runs diviſion, like a Man that had practiſed Eloquence long, and had allowed himſelf to fly high with forced Rhetorick. And to ſay the truth, this way of enlarging upon an Allegory from ſome part of Scripture-ſtory, had been ſo long uſed, and was ſo early practiſed, that I do not wonder much to ſee him dreſs this out with ſuch pomp, and ſo many words. I ſhall be very glad if theſe Papers give you any conſiderable light in thoſe matters; in which you have laboured ſo ſucceſsfully: I am very ſincerely,

Sir,

Your moſt Humble

Servant,

W. C.

Sir,

W. C.

Cardinal POOL'S *general Powers for reconciling* ENGLAND *to the Church of* ROME.

JULIUS PAPA III.

Dilecte Fili noster, salutem & Apostolicam benedictionem: dudum, cum carissima in Christo Filia nostra Maria, Angliæ tunc Princeps Regina declarata fuisset, & speraretur Regnum Angliæ, quod sæva Regnum Tyrannide ab unione Sanctæ Ecclesiæ Catholicæ separatum fuerat, ad ovile gregis Domini & ejusdem Ecclesiæ unionem, ipsa Maria primum regnante, redire posse. Nos te, præstanti Virtute, singulari Pietate, ac multa Doctrina insignem, ad eandem Mariam Reginam & universum Angliæ Regnum, de Fratrum nostrorum Consilio & unanimi consensu nostrum & Apostolicæ sedis legatum de latere destinavimus; tibique inter cætera, omnes & singulos utriusque sexus, tam Laicas quam Ecclesiasticas, seculares & quorumvis ordinum regulares, personas, in quibusvis etiam sacris ordinibus constitutas, cujuscunque Status, Gradus, Conditionis & Qualitatis existerint ac quascunque Ecclesiastica, etiam Episcopali, Archiepiscopali, & Patriarchali; aut mundana, etiam Marchionali, Ducali; aut Regia dignitate prefulgerent, etiamsi Capitulum, Collegium, Universitas, seu Communitas forent, quarumcunque hæresium, aut novarum Sectarum, Professores, aut in eis culpabiles, vel suspectas, ac credentes, receptatores,

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& fautores eorum, etiamſi relapſæ fuiſſent, eorum errorem cognoſcentes, & de illis dolentes, ac ad Orthodoxam fidem recipi humiliter poſtulantes, cognita in eis, vera & non ficta, aut ſimulata, penitentia, ab omnibus & ſingulis per eos perpetratis, (hæreſes, & ab eadem fide Apoſtaſias, Blaſphemias, & alios quoſcunque errores, etiam ſub generali ſermone non venientes ſapientibus) peccatis, criminibus, exceſſibus, & delictis, nec non Excommunicationum, Suſpenſionum, Interdictorum, & aliis Eccleſiaſticis, ac Temporalibus etiam Corporis afflictivis, & capitalibus Sententiis, cenſuris & pœnis in eos premiſſorum occaſione, a jure vel ab homine latis, vel promulgatis, etiam ſi in iis viginti, & plus annis inſorduiſſent, & eorum abſolutio nobis & divinæ ſedi, & per literas in die Cœnæ Domini legi conſuetas, reſervata exiſteret, in utroque, Conſcientiæ videlicet, & contentioſo foro, plenare abſolvendi, & liberandi, ac aliorum Chriſti fidelium conſortio aggregandi: nec non cum eis ſuper irregularitate per eos premiſſorum occaſione, etiam quia ſic Ligati, miſſas & alia divina officia, etiam contra Ritus & Ceremonias ab Eccleſia eatenus probatas, & uſitatas, celebraſſent, aut illis alias ſe miſcuiſſent, contracta; nec non bigama per eoſdem Eccleſiaſticos, Seculares, vel Regulares, vere aut ficte, ſeu alias qualitercunq; incurſa, (etiamſi ex eo quod Clerici in ſacris conſtituti, cum viduis vel aliis corruptis, Matrimonum contraxiſſent pretenderetur) rejectis & expulſis tamen prius uxoribus, ſic de facto copulatis: quodque bigamia & irregularitate ac aliis premiſſis non obſtantibus, in eorum ordinibus, dummodo ante eorum lapſum in hereſin hujuſmodi, rite & legitime promoti vel ordinati fuiſſent, etiam in altaris miniſterio miniſtrare, ac quæcunq; & qualitercunq; etiam curata beneficia, ſecularia vel regularia ut prius, dummodo ſuper eis

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alteri jus quæſitum non exiſteret, retinere: & non promoti, ad omnes etiam Sacros & Preſbyteratus Ordines, ab eorum ordinariis, ſi digni & idonei reperti fuiſſent, promoveri, ac beneficia Eccleſiaſtica, ſi iis alias canonice conferentur, recipere & retinere valerent, diſpenſandi & indulgendi: ac omnem infamiæ & inhabilitatis maculam ſive notam, ex premiſſis quomodolibet inſurgentem, penitus & omnino abolendi; nec non ad priſtinos honores, dignitates, famam, & patriam, & bona etiam confiſcata, in priſtinumque, & eum, in quo ante premiſſa quomodolibet erant, ſtatum reſtituendi, reponendi, & reintegrandi: ac eis, dummodo corde contriti, eorum errata & exceſſus alicui per eos eligendo Catholico confeſſori, ſacramentaliter confiterentur, ac penitentiam ſalutarem, eis per ipſum confeſſorem propterea injungendam omnino adimplerent, omnem publicam confeſſionem, abjurationem, renunciationem, & penitentiam jure debitam, arbitrio ſuo moderandi vel in totum remittendi. Nec non Communitates & Univerſitates, ac ſingulares perſonas quaſcunque, a quibuſvis illicitis pactionibus & Conventionibus, per eos cum Dominis aberrantibus, ſeu in eorum favorem, quomodolibet initis, & iis præſtitis juramentis, & homagiis, illorumque omnium obſervatione, & ſi quem eatenus occaſione eorum incurriſſent perjurii reatum, in etiam abſolvendi, & juramenta ipſa relaxandi. Ac quoſcunque regulares & religioſos, etiam in hæreſin hujuſmodi ut prefertur lapſos, extra eorum regularia loca abſque dictæ ſedis licentia vagantes, ab Apoſtaſiæ reatu, & Excommunicationis aliiſque cenſuris ac pœnis Eccleſiaſticis, per eos propterea etiam juxta ſuorum ordinum inſtituta incurſis, pariter abſolvendi: ac cum eis ut alicui beneficio Eccleſiaſtico curato, de illud obtinentis conſenſu, etiam in habitu Clerici Secularis, habitum ſnum regularem ſub honeſta

neſta toga Presbyteri Secularis deferendo, deſervire, & extra eadem regularia loca remanere libere & licite poſſint diſpenſandi. Nec non quibuſvis perſonis, etiam Eccleſiaſticis, ut quadrageſimalibus & aliis anni temporibus & diebus, quibus uſus ovorum & carnium eſt de jure prohibitus, butiro & caſeo & aliis lacticiniis, ac dictis ovis & carnibus, de utriuſque ſeu alterius, ſpiritualis, qui Catholicus exiſteret, Medici Conſilio, aut ſi locorum & perſonarum qualitate inſpecta, ex defectu Piſcium aut olei, vel indiſpoſitione Perſonarum earundem, ſeu alia cauſa legitima id tibi faciendum videretur, ut tuo arbitrio uti & veſci poſſint, indulgendi & concedendi. Nec non per te in præteritis duntaxat caſibus, aliquos Clericos Seculares, tantum Presbyteros, Diaconos, aut Subdiaconos, qui Matrimonium cum aliquibus Virginibus, vel corruptis Secularibus, etiam Mulieribus, de facto eatenus contraxiſſent, conſiderata aliqua ipſorum ſingulari qualitate, & cognita eorum vera ad Chriſti fidem converſione, ac aliis circumſtantiis, ac modificationibus tuo tantum arbitrio adhibendis, ex quibus alias præſertim Clericis in Sacris Ordinibus hujuſmodi conſtitutis, quibus non licet Uxores habere, Scandalum omnino non generetur, citra tamen altaris ac alia Sacerdotum miniſteria, & titulos beneficiorum Eccleſiaſticorum, ac omni ipſorum ordinum exercitio ſublato, ab Excommunicationis ſententia, & aliis reatibus propterea incurſis, injuncta inde eis etiam tuo arbitrio penitentia ſalutari, abſolvendi ac cum eis dummodo alter eorum ſuperſtes remaneret, de cætero ſine ſpe congugii, quod inter ſe Matrimonium legitime contrahere, & in eo poſtquam contractum foret, licite remanere poſſent, prolem exinde legitimam decernendo, miſereorditer diſpenſandi: ac quæcunque beneficia Eccleſiaſtica, tam ſecularia quam regularia, & quæ per

Rectores

Rectores Catholicos poſſidebantur, de ipſorum tamen Rectorum Catholicorum conſenſu, ſeu abſque eorum prejudicio, cuicunque alteri Beneficio Eccleſiaſtico ob ejus fructuus tenuitatem, aut Hoſpitali jam erecto vel erigendo, ſeu ſtudio Univerſali vel Scholis Literariis, uniendi, annectendi, & incorporandi, aut fructus, reditus, & proventus, ſeu bonorundem beneficiorum dividendi, ſeparandi, & diſmembrandi, ac eorum ſic diviſorum, ſeparatorum & diſmembratorum partem aliis beneficiis ſeu Hoſpitalibus, vel Studiis aut Scholis, ſeu piis uſibus ſimiliter arbitrio tuo perpetuo applicandi & appropriandi. *Ac cum Poſterioribus bonorum Eccleſiaſticorum (reſtitutis, prius ſi tibi expedire videretur, immobilibus per eos indebite detentis) ſuper fructibus male perceptis, ac bonis mobilibus conſumptis, concordandi, & tranſigendi, ac eos deſuper liberandi & quietandi:* ac quicquid concordiis & tranſactionibus hujuſmodi proveniret, in Eccleſia cujus eſſent bona, vel in Studiorum Univerſalium, aut Scholarum hujuſmodi, ſeu alios pios uſus convertendi, omniaque & ſingula alia, in quæ in premiſſis & circa ea quomodolibet neceſſaria & opportuna eſſe cognoſceres, faciendi, dicendi, gerendi, & exercendi: nec non Catholicos locorum ordinarios, aut alias Perſonas Deum timentes, fide inſignes, & literarum ſcientia præditas, ac gravitate morum conſpicuas, & ætate veneranda, de quarum probitate & circumſpectione ac charitatis Zelo plena Fiducia conſpici poſſet, ad premiſſa omnia, cum ſimili vel limitata poteſtate (abſolutione & diſpenſatione Clericorum circa connubia, ac unione beneficiorum, ſeu eorum fructuum & bonorum ſeparatione, & applicatione, ac concordia cum poſſeſſoribus bonorum Eccleſiaſticorum & eorum liberatorum, duntaxat exceptis) ſubſtituendi & ſubdelegandi: ac diverſas alias facultates per diverſas alias noſtras tam ſub plumbo quam in

forma Brevis confectas literas, conceſſimus, prout in illis plenius continetur. Verum cum tu ad partes Flandriæ ex quibus breviſſima ad Regnum transfretatio exiſtit, te contuleris, ac ex certis rationalibus nobis notis cauſis inibi aliquandiu ſubſiſtere habeas, ac à nonnullis, minium forſan ſcrupuloſis, hæſitetur, an tu in partibus hujuſmodi ſubſiſtens, prædictis ac aliis tibi conceſſis facultatibus uti ac in eodem Regno locorum ordinarios, aut alias Perſonas ut premittitur qualificatas, quæ facultatibus per te juxta dictarum literarum continentiam pro tempore conceſſis utantur, alias juxta earundem literarum tenorem ſubſtituere & delegare poſſis: Nos cauſam tuæ ſubſiſtentiæ in eiſdem partibus approbantes, & ſingularum literarum prædictarum tenores, præſentibus pro ſufficienter expreſſis, ac de verbo ad verbum inſertis, habentes, circumſpectioni tuæ quod quamdiu in eiſdem partibus de licentia noſtra morum traxeris, Legatione tua prædicta durante, etiam extra ipſum Regnum exiſtens, omnibus & ſingulis prædictis & quibuſvis aliis tibi conceſſis & quæ per præſentes tibi conceduntur, facultatibus, etiam erga quoſcunque, Archiepiſcopos, Epiſcopos, ac Abbates, alioſque, Eccleſiarum tam ſecularium quam quorumvis ordinum regularium, nec non Monaſteriorum & aliorum regularium locorum Prelatos, non ſecus ac erga alios inferiores Clericos, uti poſſis, necnon erga alias Perſonas in ſingulis Literis prædictis quovis modo nominatas, ad te pro tempore recurrentes vel mittentes, etiam circa ordines, quos nunquam aut male ſuſceperunt, & munus conſecrationis quod iis ob aliis Epiſcopis vel Archiepiſcopis etiam Hæreticis & Schiſmaticis, aut alias minus rite & non ſervata forma Eccleſiæ conſueta impenſum fuit, etiam ſi ordines & munus hujuſmodi etiam circa altaris miniſterium temere executi ſint, per te ipſum vel alios, ad id à te

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pro tempore deputates, libere uti, ac in eodem Regno tot quot tibi videbuntur locorum ordinarios vel alias Perſonas, ut premittitur qualificatas, quæ facultatibus per te, eis pro tempore conceſſis, (citra tamen eas quæ ſolum tibi ut præfertur conceſſæ exiſtunt) etiam te in partibus Flandriæ hujuſmodi ſubſiſtente, libere utantur; & eas exerceant & exequantur alias, juxta ipſarum Literarum continentiam ac tenorem ſubſtituere & ſubdelegare. Nec non de Perſonis quorumcunque Epiſcoporum vel Archiepiſcoporum, qui Metropolitanam aut alias Cathedrales Eccleſias de manu Laicorum etiam Schiſmaticorum, & preſertim qui de Henrici Regis & Edvardi ejus Nati receperunt, & eorum regimini & adminiſtratione ſe ingeſſerunt, & eorum fructus reditus & proventus etiam longiſſimo tempore, tanquam veri Archiepiſcopi aut Epiſcopi temere & de facto uſurpando, etiamſi in hæreſin ut prefertur, inciderint, ſeu antea hæretici fuerint, poſtquam per te unitati ſanctæ Matris Eccleſiæ reſtituti exſtiterint, tuque eos rehabilitandos eſſe cenſueris, ſi tibi alias digni & idonei videbuntur, eiſdem Metropolitanis & aliis Cathedralibus Eccleſiis denuo, nec non quibuſvis aliis Cathedralibus etiam Metropolitanis Eccleſiis per obitum vel privationem illarum Præſulum, ſeu alias quovis modo pro tempore vacantibus, de Perſonis idoneis pro quibus ipſa Maria Regina juxta conſuetudines ipſius Regni, tibi ſupplicaverit authoritate noſtra providere ipſasque Perſonas eiſdem Eccleſiis in Epiſcopos aut Archiepiſcopos præficere: Ac cum iis qui Eccleſias Cathedrales & Metropolitanas, de manu Laicorum etiam Schiſmaticorum ut prefertur, receperunt, quod eiſdem ſeu aliis ad quas eas alias rite transferri contigerit, Cathedralibus etiam Metropolitanis Eccleſiis, in Epiſcopos vel Archiepiſcopos præeſſe ipſasque Eccleſias in ſpiritualibus & tempora-

poralibus regere & gubernare, ac munere conſecrationis eis hactenus impenſo uti, vel ſi illud eis nondum impenſum extiteris, ab Epiſcopis vel Archiepiſcopis Catholicis per te nominandis ſuſcipere libere & licite poſſint. Nec non cum quibuſvis per te ut præmittitur pro tempore abſolutis & rehabilitatis, ut eorum erroribus & exceſſibus preteritis non obſtantibus, quibuſvis Cathedralibus, etiam Metropolitanis Eccleſiis in Epiſcopos & Archiepiſcopos prefici & præeſſe, illaſque in eiſdem ſpiritualibus & temporalibus regere & gubernare: ac ad quoſcunque etiam Sacros & Presbyteratos Ordines promovere, & in illis aut per eos jam licet minus rite ſuſceptis ordinibus etiam in altaris miniſterio miniſtrare nec non munus conſecrationis ſuſcipere, & illo uti libere & licite valeant; diſpenſare etiam libere & licite poſſis, plenam & liberam Apoſtolicam Autoritatem per preſentes concedimus facultatem & poteſtatem: non obſtantibus Conſtitutionibus & Ordinationibus Apoſtolicis, ac omnibus illis quæ in ſingulis literis præteritis voluimus non obſtare, cæteriſque contrariis quibuſcunque.

Datum Romæ apud Sanctum Petrum, ſub Annulo Piſcatoris, die 8. Martii 1554. Pontificatus noſtri anno Quinto.

A ſecond Breve containg more ſpecial Powers relating to the Abby-Lands.

JULIUS PP. III.

Dilecte fili noſter Salutem & Apoſtolicam Benedictionem. Superioribus menſibus oblata nobis ſpe per Dei Miſericordiam, & chariſſimæ in Chriſto Filiæ noſtræ Mariæ Angliæ Reginæ, ſummam Religionem, & Pietatem, nobiliſſimi illius Angliæ Regni, quod jamdiu quorundem Impietate, a reliquo Catholicæ Eccleſiæ corpore avulſum fuit, ad ejuſdem Catholicæ & Univerſalis Eccleſiæ unionem, extra quam nemini ſalus eſſe poteſt, reducendi; Te ad præfatam Mariam Reginam, atque univerſum illud Regnum, noſtrum & Apoſtolicæ ſedis Legatum de latere, tanquam Pacis & Concordiæ Angelum, de venerabilum Fratrum noſtrorum, Sanctæ Romanæ Eccleſiæ Cardinalum Conſilio atque unanimi aſſenſu, deſtinavimus, illiſque facultatibus omnibus munivimus, quas ad tanti negotii confectionem neceſſarias putavimus eſſe, ſeu quommodolibet opportunas. Atque inter alia circumſpectioni tuæ, ut cum bonorum Eccleſiaſticorum poſſeſſoribus, ſuper fructibus male perceptis, & bonis mobilibus conſumptis concordare & tranſigere, ac eos deſuper liberare, & quietare, ubi expedire poſſet, Autoritatem conceſſimus & facultatem, prout in noſtris deſuper confectis Literis plenius continetur: Cum autem ex iis Principiis, quæ ejuſdem Mariæ ſedulitate & diligentia, rectaque & conſtante in Deum Mente, tuo & in ea re cooperante ſtudio atque Conſilio præfatum reductionis

onis opus in prædicto Regno usque ad hanc diem habet ejusdemque præclari operis perfectio indies magis speretur; eoque faciliores progressus habitura res esse dignoscatur, quo nos majorem in bonorum Ecclesiasticorum possessionibus in illa superiorum temporum confusione, per illius Provinciæ homines occupatis, Apostolicæ benignitatis & Indulgentiæ spem ostenderimus. Nos nolentes tantam dilectissimæ nobis in Christo Nationis recuperationem, & tot animarum pretioso Jesu Christi Domini nostri sanguini redemptarum, salutem, ullis terrenarum rerum respectibus impediri, more Pii Patris, in nostrorum & Sanctæ Catholicæ Ecclesiæ Filiorum, post longum periculosæ peregrinationis tempus, ad nos respectantium & redeuntium, peroptatum complexum occurrentes; tibi de cujus præstanti Virtute, singulari Pietate, Doctrina, Sapientia ac in rebus gerendis Prudentia, & dexteritate, plenam in Domino Fiduciam habemus, cum quibuscunque bonorum Ecclesiasticorum, tam mobilium, quam immobilium, in præfato Regno possessoribus, seu detentoribus, pro quibus ipsa serenissima Regina Maria interceſſerit, de bonis per eos indebite detentis, arbitrio tuo, Autoritate nostra, tractandi, concordandi, transigendi, componendi, & cum eis ut præfata bona sine ullo scrupulo in posterum retinere possint, dispensandi, omniaque & singula alia, quæ in his, & circa ea quommodolibet necessaria & opportuna fuerint, concludendi & faciendi: *Salvo tamen in his, in quibus propter rerum magnitudinem & gravitatem, hæc sancta Sedes merito tibi videretur consulenda, nostro & præfatæ Sedis beneplacito & confirmatione*, plenam & liberam Apostolicam Autoritate tenore præsentium & ex certa scientia concedimus facultatem. Non obstantibus literis, felicis recordationis Pauli P P. II. prædecessoris nostri, de non alienandis bonis Ecclesiasticis, nisi certa forma servata, & aliis quibusvis Apostolicis ac in Provincialibus

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& Synodalibus Conciliis Edictis generalibus vel ſpecialibus Conſtitutionibus, & Ordinationibus: nec non quarumvis Eccleſiarum & Monaſteriorum ac aliorum regularium, & piorum locorum, juramento, confirmatione Apoſtolica, vel quavis alia firmitate roboratis, fundationibus, Statutis & Conſuetudinibus, illorum tenores pro ſufficienter expreſſis habentes contrariis quibuſcunque.

Datum Romæ apud S. Petrum, ſub Annulo Piſcatoris die xxviii *Junii* 1554. *Pontificatus noſtri Anno Quinto.*

A Letter of Cardinal Pool's *to the Pope, giving an account of a Conference that he had with* Charles *the* 5th, *concerning the Church-Lands.*

Beatiſſime Pater,

E Molto tempo che non havendo coſa d'importanza non ho ſcritto a V. Santita per non moleſtarla facendole col mezo del mio Agente intendere tutto quello che occurreva; e benche hora io non habbia da dirle quanto deſiderarei, nondimeno mi è parſo conveniente ſcriverle, e darle conto del raggiamento prima havuta con Monſieur d'Arras & poi di quel che ho negotiato con ſua Majeſta. Monſ. d' Arras alli ix che fu il giorno iſteſſo che ſua Majeſta torno, eſſendomi venuto a viſitare, trovandoſi all hora meco Mons. il Nuncio, mi diſſe, che Sua Majeſta havea ueduta la lettera che io mandai ultimamente per l'auditor mio, e che ella era beniſſimo diſpoſta verſo queſto negocio della Religione in Inghilterra come ſi conveniva, e ſi poteva credere per la ſua Pietate,

Pietate, & anche per l'intereſſe, che ne ſegueria de quel Regno & de queſti Paeſi per la congiunctione che e tra loro. Si che quanto a queſta parte di diſponer ſua Majeſta non accader far altro. Ma che era ben neceſſario, che io veniſſi a particolari, & a trattar de gli impedimenti, e della via di rimoverli: ſopra che ſua Maeſta mi udiria molto volentieri, Jo riſpoſi che veramente non era da dubitare del buono e pronto animo di ſua Maeſta, e che io ni era ſtato ſempre perſuaſſiſſimo. Ma che quanto pertineva all officio mio per eſſer io ſtato mandato da V. Santita per far intender l'ottima ſua mente verto la ſalute di quello Regno, e la prontezza di porgere tutti quei remedii che dall' autorita ſua poteſſer venire; a me non toccava far altro, che procurar d'haver l'adito: E che ad eſſe Principi, quali ſono ſul fatto, & hanno il governo in mano, le apparteneva, far intendere gli impedimenti, che fuſſero in contario: e tornando pur eſſo Monſieur d'Arras che biſognava che io deſcendeſſi alli particulari, io replicai che in queſta cauſa non conveniva in modo alcuno che ſi procedeſſe come ſi era fatto inquella della pace nella quale ciaſcuna delle parti ſtava ſopra di ſe non volendoſi ſcoprire, ma ſolo cercando di ſcoprirne, l'altra, per rispetto de gli intereſſe particulari; percio che queſta e una cauſa commune e nella quale V. Santita e ſua Maeſta Ceſarea, & quei Principi hanno il medeſimo fine, & noi ancora come miniſtri. Confermo cio eſſer vero quanto al tratar della pace, con dire in effetto in tratar del negocio della pace io mi armo tutto. Ma pur tuttavia tornava a dire, che io doueſſi penſare e raggionar in particolare, con ſua Maeſta di queſt impedimenti. e Mons. il Nuncio al hora voltatoſi a me diſſe, che in effetto era biſogno venire a queſti particolari: e coſi al fine reſtammo che ogniuno ci penſaſſe ſopra.

Alli

Alli xj poi nell andar da S. Maesta Monsieur d'Arras torna a replicarmi il medesimo; nell audientia di S. Maesta nella quale si trovo presente Mons. il Nuncio, e Monsieur d'Arras, poiche mi fui ralegrato con sua Maesta che havendo liberato questi suoi paesi dalle molestie delle guerre, doppo tanti travagli, e d'animo e di corpo fusse tornato piu gagliarda e meglio disposita che quando si parti, in che si videva che il Signior Iddio haveva preservata & preservava a maggior cose in honor di S. Divina Maesta a beneficio commune. Sua Maesta confermo sentirsi assai bene, e disse dele indispositione che haveva havuta in Arras e altre cose in simil proposito: entrai poi a dire della lettera che io haveva scritta a S. Maesta della resposta che Monsieur d'Arras mi haveva fatta, che era stata di rimetersi al breve. Retorno di sua Maesta qui, e dissi che se havessi a trattar questo negocio con altro Principe, della Pieta del quale non fussi tanto persuaso, quanto io sono certo di quella di sua Maesta, dimostrata da lei con tanto segni, e nella vita sua privata e nell attioni publiche, cercaci de essortarlo per tante vie quante si potria ad abbracciar e favorir questa cosi sancta causa: Ma che non essendo bisogno fare questo con S. Maesta, é tanto piu per esser in questa causa con honore d'Iddio, congionto anco il beneficio di S. Maesta et del Serinissimo Re suo figlivolo, solo aspettava da lei ogni ajuto per remover gli impedimenti, che fussero in questo negocio, i quali per quanto io poteva considerere sono di duo sorti: Uno pertinente alla Doctrina Catollica, nella quale non poteva esser in alcun modo indulgente, per esser cosa pertinente alla fide ne poteva sanaraltrimente questo male, che con introdure de nuovo la buona Doctrina. l'altro impedimento essendo de i beni, gli usurpatori di quali, sapendo la severita delle leggi Ecclesiastiche, temevano per questa causa di ritornar all Obedienza della chiesa,

dissi che in questa parte V. Santità poteva, et era disposta ad usur la sua benignita et indulgenza: e primo quanto alle censure e pene incorse et alla restitutione de frutti percetti, che era di grand' importanza, V. Santità haveva animo nell una nell altra di questo due cose d'usar ogni indulgenza, rimittendo liberamente il tutto: ne pensava d'applicar parte alcuna de detti beni a se, ne alla sede Apostolica, come multi temevano: benche di raggione lo potesse fare, per le ingiurie et damni recevuti: ma che voleva convertir il tutto in servitio d'Iddio et a beneficio del Regno senza haver pur una minima consideratione del suo privato interesse: et confidandosi nella Pieta di quei Principi, voleva far loro quest' honore di far per mezo del suo legato, quelle gratie che paressero convenienti secondo la proposta et intercessione delle loro Maesta, a quelle persone che esse giudicassero degne d'essere gratificate, et atte ad ajutar la causa della Religione. Sua Maesta respondendo ringratio prima molto V. Santita mostrando di conoscere la sua bona Mente, et con dire, che ella in vero haveva fatto assai: poi disse che per gli impedimenti et occupationi della guerra, non haveva potuto attendere a questo negocio come saria stato il suo desiderio: ma che hora gli attenderia: et che haveva gia scritto e mandato in Inghilterra, per intender meglio in questa parte il stato delle cosa, et aspettava in breve risposta: et che bisognava ben considerare findoue si potesse andare nel rimover questo impedimento d' beni; il quali esso per lesperienza che haveva havuto in Germania, conosceva esser il principale. Perchioche quanto alla Doctrina, disse, che poco se ne curavano questo tali, non credendo ne all'una ne all altra via: disse anche che essendo stati questi beni dedicati a Dio, non era da concedere cosi ogni cosa, a quelli che li tenevano: e che se bene a lei io dicessi findove s'estendesse la mia faculta,

non

non pero ſi haveva da far intendere il tutto ad altri : e che ſara biſogno veder il breve della faculta per ampliarle dove fuſſe neceſſario: alche io riſpoſi haverlo gia fatto vedere a Monſieur d'Arras, il quale non diſſe altra: e dubitando io che queſta non fuſſe via di maggior dilatione diſſi a S. Maeſta, che devendoſi come io intendeva e come S. Maeſta doveva ſaper meglio, fare in breve il Parlamento, era d'avertire grandimente, che non ſi faceſſe ſenza concluſione nella cauſa dell obedienza della chieſa : che quando altrimente ſi faceſſe, ſarebbe d'un grandiſſimo ſcandalo a tutto il Mondo, e danno alla detta cauſa : E che ſe bene la Regina a fare un coſſi grande atto, haveva giudicato haver biſogno della congiuntione del Re ſuo Marito, come che non eſſe *bonam mulierem eſſe ſolam*, ſe hora che Iddio ha proſperato e condotto al fine queſta ſanta congiuntione, ſi differiſſe piu l'eſſecutione di queſto effetto, che deve eſſar il Principio et il Fundamento di tutte le loro Regie attioni, non reſtarebbe via di ſatisfar a Dio, ne a gli huomini: e dicendo S. Maeſta che biſognava anco haver grand reſpetto alla mala diſpoſitione de gli intereſſati, e quanto univerſalmente ſia abborito queſto nome d'obedienza della chieſa, e queſto cappel roſſo, e l'habito ancora de i Religioſi, voltatoſi all hora a Mons. Nuncio e in tel propoſito parlando de frati condotti di Spagnia dal Re ſuo figliuolo che fu conſegliato far loro mutar l'habito, ſe bene cio non ſi feci, ne ſi conveniva fare : condire anco di quanto importanza fuſſe il tumulto del popolo, et in tal propoſito toccando anche de i mali officii che non ceſſavano di fare per ogni via i nemici eſterni. Io riſpoſi che volendo aſpettare che tutti da ſe ſi diſponeſſero, e che ceſſaſſe ogni impedimento, ſaria un non venir mai a fine, perchioche, gli intereſſati maſſimamente, altro non vorriano ſe non che ſi continuaſſe nel preſente ſtato, con tenere et godere eſſe, tutto quello che

hanno. In fine fu concluſo che ſi aſpettaſſe la riposta d'Inghilterra, col ritorno del Secretario Eras, che ſaria fra pochi dì, e che in queſto mezzo io penſaſſi e conferiſſi di quelle coſe con Monſieur d'Arras. V. Beatitudine puo con la ſua prudenza vedere in che ſtato ſi trovi queſta cauſa; e come ſara neceſſario, che qui ſi trattino le difficulta ſopra queſta beni; e per non tediarla con maggior lunghezza quel di piu che mi occurreria dirle V. Santita ſi degnira intendere dall Agente mio, alla quale con la debita reverenza bacio i ſantiſſimi piedi preguando il Sig. Iddio che la conſervi longamente a ſervitio della ſua Chieſſa. Di Bruxelles alli 13 d'October 1554.

Reginaldus Gard. Polus.

A Letter of Cardinal Pool's *to* Philip *the* 2d, *complaining of the Delays that had been made, and deſiring a ſpeedy admittance into* England.

Sereniſſime Rex,

JAm annus eſt cum iſtius regiæ domus fores pulſare cæpi, nedum quiſquam eas mihi apperuit. Tu vero, Rex, ſi quæras, ut ſolent qui ſuas fores pulſare audiunt, quiſnam pulſet? atque ego hoc tantum reſpondeam me eſſe qui ne meo aſſenſu regia iſta domus ei clauderetur, quæ tecum ſimul eam nunc tenet, paſſus ſum me domo & Patria expelli, & exilium viginti annorum hac de cauſa pertuli. An ſi hoc dicam non vel uno hoc nomine dignus videar cui & in Patriam reditus & ad vos aditus detur? At ego nec meo nomine nec privatam Perſonam gerens pulſo, aut quidquam poſtulo, ſed ejus nomine ejusque Perſonam referens, qui ſummi Regis & Paſtoris hominum in Terris vicem gerit. Hic eſt Petri Succeſſor: atque

atque adeo ut non minus vere dicam, ipſe Petrus, cujus Authoritas & Poteſtas cum antea in iſto Regno maxime vigeret ac floreret, poſtquam non paſſa eſt jus Regiæ domus ei adimi, quæ nunc eam poſſidet, ex eo per ſummam injuriam eſt ejecta. Is Regias per me fores jampridem pulſat, & tamen quæ reliquis omnibus patent ei uni nondum aperiuntur. Quid ita ejus ne pulſantis ſonum an vocantis vocem non audierunt, qui intus ſunt? audierunt ſane, & quidem non minore cum admiratione divinæ Potentiæ & Benignitatis erga Eccleſiam, quam olim Maria illa affecta fuerit, cum ut eſt in Actis Apoſtolorum, Rhode ancilla ei nunciaſſet Petrum quem Rex in vincula conjecerat, ut mox necaret, & pro quo Eccleſia aſſidue precabatur, e carcere liberatum ante oſtium pulſantem ſtare. Ut enim hoc ei ceteriſque qui cum illa erant magnam attulit admirationem, ita nunc qui norunt eos qui Petri Authoritatem Poteſtatemque in iſto Regno retinendam eſſe contendebant, in vincula Herodiano Imperio conjectos, & crudeliſſime interfectos fuiſſe, quin etiam Succeſſorum Petri nomina e libris omnibus ſublata in quibus precationes Eccleſiæ pro eorum incolumitate ac Salute continebantur, qui inquam hæc norunt, facta ad omnem memoriam Petri Autoritatis a Chriſto traditæ penitus ex animis hominum delendam, qui fieri poteſt ut non maxime admirentur hoc divinæ Benignitatis & Potentiæ pignus ac teſtimonium, Petrum nunc quaſi iterum e carcere Herodis liberatum, ad Regiæ domus fores unde hæc omnia iniquiſſima in eum edicta emanarunt, pulſantem ſtare, & cum hoc maxime mirandum eſt, tum illud non minus mirum, a Maria Regina domum hanc teneri: ſed cur illa tamdiu foras aperire diſtulit. De ancilla quidem illud Mariæ ſcriptum eſt, eam Petri voce audita præ nimio gaudio ſuæ quaſi oblitam, de aperendo non cogitaſſe: rem prius, ut Mariæ aliiſque qui cum ea erant nunciaret, accurriſſe,

accurriſſe, qui cum primo an ita eſſet dubitaſſent, mox cum Petrus pulſare pergeret aperierunt, neque illum domo recipere ſunt veriti, etſi maximam timendi cauſam habebant, Herode ipſo vivo & regnante. Hic vero quid dicam de Maria Regina, gaudeo ne eam an timore eſſe prohibitam quominus aperuerit; preſertim cum ipſa Petri vocem audierit, cum certo ſciat eum ad domus ſuæ januam jamdiu pulſantem ſtare: cum admirabilem Dei in hac re potentiam agnoſcat, qui non per Angelum, ut tunc Petrum e carcere Herodis, ſed ſua manu eduxit, dejecta porta ferrea quæ viam ad Regiam ejus domum intercludebat: ſcio equidem illam gaudere, ſcio etiam vero timere; neque enim niſi timeret tam diu diſtuliſſet. Verum ſi Petri liberatione gaudet, ſi rei miraculum agnoſcit, quid impedimento fuit quo minus ei ad januam lætabunda occurrerit, eumque meritas Deo gratias agens, introduxerit, Herode preſertim mortuo, omnique ejus imperio ad eam delato? An fortaſſis divina Providentia quæ te dilectum Petri Filium & ei virum deſtinarat, illam timore aliquo tantiſper affici permiſit, dum veniſſes, ut utriuſque ad rem tam præclaram & ſalutarem agendam, opera atque officium conjungeretur: equidem ſic antea hunc Mariæ Reginæ conjugis tuæ timorem, quod etiam ad eam ſcripſi ſum interpretatus: ac propterea ad te nunc, virum ejus, Principem religioſiſſimum, ſcribo, & abs te ipſius Petri Chriſti Vicarii nomine poſtulo, ut illi omnes timoris cauſas prorſus excutias: habes vero expeditiſſimam excutiendi rationem, ſi conſideres eique proponas, quam indignum ſit ſi dum te illa corporis ſui ſponſum accerſerit, cum non deeſſent quæ timenda viderentur, tamen omnem timorem ſola vicerit, nunc te tanto Principi illi conjuncto, timore prohiberi quominus aditum ad ſe aperiat ſponſæ animæ ſuæ, mecum una & cum Petro tamdiu ad fores expectanti; qui preſertim tot & tam miris modis cuſtodem ejus ſe, defenſo-

ſenſoremque eſſe declaraverit. Noli enim, Rex, putare, me, aut ſolum ad veſtram Regiam domum, aut uno tantum Petro comitatum veniſſe; cujus rei hoc quidem tibi certum argumentum eſſe poteſt, quod tamdiu perſevero pulſans: nam ſive ego ſolus veniſſem, ſolus jampridem abiiſſem, querens & expoſtulans quæ aliis omnibus patere, mihi uni occluſas eſſe fores; ſive una mecum ſolus Petrus, jampridem is quoque diſceſſiſſet, neque ſecum abduxiſſet, pulvere pedum excuſſo, quod ei præceptum fuit a Domino ut faceret quotiescunque ejus nomine aliquo accedens non admitteretur. Cum vero nihil ego, quod ad me quidem attinet conquerens, perſeverem, cum Petrus pulſare non deſiſtat, utrunque ſcito ab ipſo Chriſto retineri, ut ſibi ſponſo animæ utriuſque veſtrum aditus ad vos patefiat. Neque enim unquam verebor dicere, Chriſtum in hac Legatione, qua pro ejus Vicario fungor, mecum adeſſe: quamdiu quidem mihi conſcius ero me nihil meum, me non veſtra, ſed vos ipſos toto animo omnique ſtudio quærere. Tu vero, Princeps Catholice, cui nunc divina Providentia & Benignitate additum eſt alterum hoc præclarum *Fidei Defenſoris* cognomen, quo Reges Angliæ Apoſtolica Petri Autoritate ſunt aucti atque ornati, tecum nunc conſidera quam id tuæ Pietati conveniat, cum omnibus omnium Principum ad te Legatis aditus patuerit, ut tibi de hoc ipſo cognomine adepto gratularentur, ſolum Succeſſoris Petri qui hoc dedit, Legatum, qui propterea miſſus eſt ut te in ſolio Regni divina ſummi omnium Regis quam affert pace & gratia, confirmet, non admitti? An ſi quidquam hic ad timorem proponitur, quominus eum admittis non multo magis Chriſti hac in re metuenda eſſet offenſio, quod ejus Legatus qui omnium primus audiri debuit, tamdiu fores expectet, cum cæteri homines qui multo poſt venerunt, nulla interpoſita mora, introducti auditique ſint & honorifice

rifice dimissi. At hic conqueri incipio; conqueror quidem, sed idcirco conqueror, ne justam tuæ Majestati causam de me conquerendi præbeam, quam sane præberem, si cum periculi, quod ex hac cunctatione admittendi Legati a Christo Vicario missi, nobis vestroque Regno impendet, Reginam sæpe admonuerim, nihil de ea re ad Majestatem tuam scriberem; quod officium cum tibi a me pro eo quo fungor munere maxime debeatur, id me satis persoluturum esse arbitror, si his Literis ostendero quantum periculi ei immineat, cui illud vere dici potest, *distulisti Christum tuum.* Is autem Christum differt, qui Legatum missum ab ejus Vicario, ad requirendam Obedientiam Ecclesiæ, ipsi Christo debitam, ex quo nostra omnium pendet Salus, non statim admittit. Differs vero, tu Princeps, si cum accersitus fueris, ut pro munere Regio viam ad hanc divinam Obedientiam in tuo isto Regno restituendam munias, ipse alia agas.

FINIS.

ERRATA.

Page 25. line 4. for *fructuui*, read *fructui*. L. 7. f. *bonorundem*, r. *bonorum*. L. 11. f. *posterioribus*, r. *possessoribus*. P. 26. l. 29. f. *ob*, r. *ab*. P. 29. l. 1. r. *containing*. P. 31. l. 21. f. *sriverle*, r. *scriverle*.

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